c 179 and that the people in the mountains are the slaves of the Allouagues
l 174 who fled to the mountains and bred there. The result is that now they
c [547 only rarely show mercy to male slaves, but rather they kill and eat
214] them. The reason they are white may be because of the cold.

c 142 Regarding their appearance, the Caribs are of good stature and well-
c [209] proportioned, strong, robust, usually fat, and healthy. They are not at all deformed except that several are flat-nosed, because their mothers flattened their foreheads and noses at birth. Their natural
c [202] color is a very bronzed olive. They seem redder because of the annatto [rocou or urucu] they reddeth themselves with every day. They all have black hair and cannot tolerate red or blond hair. Very few of them are bald, and they make fun of those who are. They are no
c 157 more thieving than the French, and even less so.

As for their temperament, they are all melancholic, sad, and somber; and their faces show it. They rarely speak if not spoken to. For savages they are not too stupid. They are curious about and very skillful in the things they apply themselves to, such as making beds and baskets, fishing, hunting, and shooting the bow and arrow. They climb swiftly and nimbly, jump and [47] swim, and would undoubtedly be capable of greater things.

A young man who was a captive among them told them some story from the Holy Scripture; they questioned him about it and conceived doubts that were not without point.

They are rather generous among themselves and give each other what they have; in like fashion they ask freely. They do not act in this way with us, the French, because they give us nothing and are always asking for something and are not discouraged by a refusal.

They are not naturally cruel, except toward their enemies. They are dangerous when intoxicated and fight among themselves, but outside of that they are easy to get along with.

They are extremely lazy and would rather eat less and work less. They scarcely think of tomorrow and stock no provisions except manioc and sweet potatoes which they plant in season. Very often they find themselves short. They care for neither gold, silver, nor
c precious stones.

● 162 They have their work divided between the men and women. Their honor is offended if they are not esteemed for what they think they are. The men never touch the ordinary work of women, believing that they would degenerate.

small baker's scoops and row facing the front in contrast to the French who turn their backs to where they are going. These pirogues have no more draft than a small boat, no deck, or storage place, and no cover to keep beds, flour, and other goods dry other than an umbrella made of palm leaves and put over the blocks used to haul the pirogues up on the beach.

The man who organizes the voyage is captain of the pirogue, even if it does not belong to him. He gives all the orders of departure and return, and the others rely on him.

They use no dial or compass at sea. During the day they steer by the sun and at night by the stars, of which they have (knowledge). When they land, they make shelters against the rain where they may hang their beds. We call these ajoupas, which they make with banana or wild plantain leaves, or any other convenient ones: men render their father-in-law this service. They redden the back of their pirogue with a red earth that they say is the dung of a large snake they call aloubera, and which lives in a fearful cave.

[47]

CHAPTER VIII

The Labors of Our Savages and First of The Men

512 They all get up very early, before dawn, and bathe in the stream,
● 142 after which they light a fire in the great hall and chat while warming themselves. Some of them play the flute, although they know nothing about playing. When day arrives the women bring the men whatever they have to eat. That done, some go fishing, others clear woods to make gardens for planting manioc or sweet potatoes, others work on their canoes, and still others make little objects of handicraft
513 after their fashion, such as the kanoulli [catoli]. This is a type of
[142] basket which the women carry on their backs by means of a cotton strap which they loop around their forehead, in contrast to our manner of using two straps which go under the arms and over the shoulders. These catoli are not closed behind, because the women secure whatever they put in by tying it with cords which are passed through holes on the two sides. Also, they make long baskets which fit together, the top one forming a cover for the bottom one. They make double

485 baskets with two weaves filled with custard-apple tree leaves between,
and which are impenetrable by rain. There are also hébechets
[or: ibicheu], which are the sacks through which they strain their
manioc flour. Also, there is the couleuvre [lit: 'adder'—because of
its snake-like shape?—Ed.] a kind of arm-long sock to press the flour
[252] in. They attach the top to a peg and from the bottom roll a staff
which they weigh down heavily, either by sitting on it or otherwise,
[253] and in no time their flour is dry. Others make matoutous, which are
their tables. They are low, some round, some square, a little higher
285 than a canava. All this small handiwork which we have mentioned
is made of certain large rushes that they call oualomam [ouallomag]
that they dry and split into long, thin strips and paint black or red
396 before using them. The red is from annatto, the black is from [85]
the gum tree or the sandalwood which they burn. So that the dyes
will be fast, they dissolve the second bark of a certain tree in water,
which gives a strong liquid glue. They wet the reeds with this, then
put on their annatto or black, then rub the reeds again with the gluey
water. After drying in the sun, the paint never comes off. Others
[274] among them make belts; others fishing lines and so forth. When they
289 go to bed, they always make a fire beneath their beds.

The Labors of The Women

512 The women are almost slaves of the men. They provide them
●462 with food and drink, take care of the children, and follow them every-
where to prepare their food.

As soon as they get up, they also go to bathe. Then they begin
to scrape and shred manioc, make bread for breakfast, and prepare
whatever they have for their husbands. Breakfast over, the women
go to work. Some go to their gardens to plant manioc or sweet
potatoes with a pointed stick, since they do not use hoes; others weed.
313 The men do not trouble at all with that. The women who stay at
462 the hut make cotton hammocks or make oil to rub or grease their
husbands' hair with. They make this oil from a seed which they
call couibou. They first let the seed rot, then dry it over the fire,
then knead it between their hands, often spitting on it. Then they
put it in the sun for a while and afterwards throw it in their couleuvres
and press it to squeeze out the oil. They also make oil from the

seeds of prickly palmetto. They pile these in a mortar, boil them in water from time to time, and press them as stated above. Others spin cotton, which occupation they resume at night by the fire. They also take care of the sick, and for that they apply themselves to learning the medicinal plants which are good for the illnesses. They have some excellent remedies which are very effective. We will someday know more about them, if it pleases God. Nevertheless, neither the men nor the women wear themselves out with work.

CHAPTER IX

Their Drinking Parties

We will not call them feasts because they only hold their debaucheries to drink and to get drunk, both the men and women. They just call them ouicou, which is the drink that they make from cassava, as strong as they can for these occasions. They hold them nearly every day in various places for various reasons. The most famous drinking party is for war. They hold one when the man and woman have their first male child. They likewise celebrate when they cut off all the hair of their children for the first time. Also when their boys are growing up and attain their adolescence they make them fast, and then hold a celebration. The young men in question capture a Manafénix or merlin or some other bird of prey and feed it for some time preceding the celebration. Then, everybody being assembled, the father of the young man takes the bird and kills it on the head of his son, and having crushed and ground the body of the bird, puts it into water. Then, after slashing the body of his son with agouti teeth or something else until the blood comes, he bathes and rubs him with this water. Afterwards they make the young man lie very straight in a bed which is hung from the top of the hut, and he must maintain this posture, or else (they imagine) he will become deformed. If he should bend over, he would remain bent, if he should bend a leg, the leg would always remain bent. They also make him fast for too long a time. Next, they dry the heart and feet of the bird and hang them around his neck. For some, who are stronger, they mix a great deal of pimento with the water of which we spoke, and make them eat the bird's heart, and imagine that that will make the boys valiant.

446 young French boy, a servant of Mr. de la Vallee, having abused an old Carib woman who was 80 years old, made her pregnant. It should be added that according to the opinion of the inhabitants who first lived in the islands she was more than 100 years old. This was confirmed by the age of the children who were themselves very old. In the island of Martinique the same boy married a 55 year old French woman who became pregnant frequently and had several children, although she has now been barren for the last 15 years.

4. Occupations

441 None of the occupations of the Carib men require difficult labor,
442 but are rather a necessity without which even the sweetest life is unbearable. They spend their whole life in such complete idleness that when one sees them put a hand to work one might think that it is monotony and annoyance which they find in laziness that makes them work, rather than reasonable compulsion. As soon as they get up they run to the river, wash themselves completely, and then light a big fire in their carbet, and sit around it to get warm. Everyone tells what he knows, some converse with friends, and others play the flute, so that they are moving either their tongues or their fingers. Meanwhile women prepare the food. After this meal some go fishing, which they do in several ways.

446 They shoot fish with arrows and dive down immediately into the
442 water to get them. Others, when they see a lobster, which is a big crayfish of the sea, take a big stone in both hands and dive headlong into the water. Leaving the stone at the bottom they bring up the lobster. They harpoon tortoises, but usually they fish for them with hook and line as we do. They catch big fish with lines made of aloes fiber, using big hooks. Small fish are caught on little tin hooks without barbs. They also use birds such as kingfishers and pelicans, which they tame while young, to go fishing for them. They use these birds as we use cormorants. Fairly often they stun fish in rivers with certain crushed herbs which have been soaked. They catch these stunned fish by hand, and indeed, these are just as good as those caught by hook and line.

512 Other men go to their houses in order to chop wood, or spend their
462 time at some small task which they consider necessary. Some em-
[415] ploy themselves by making ibichets. These are little sifters, round or square, with such small holes that they use them to sift their flour and oticou. They make them from the first barbs of a plant which the Caribs of Dominica call ottalloman and which I have described under the name of solaman because I have heard it named by others in this way.

Still other men are seen making lines to fish in the open sea, others make cotton belts, while the laziest men of all cut off their beard with a knife or pluck it out, hair by hair. Some make boutou clubs, bows, arrows, or catolis which are a kind of carrying basket used by the women. The more industrious work on canoes and pirogues and often spend several full years making one.

281 When they go to clear the forest for the habitation of a neighbor,
462 it takes about two or three hours to do, if they feel like working. They knock down the trees in a hundred foot square, the wood lying in confusion on the ground. They then go drinking, and get drunk
[441] for the rest of the day and sometimes the whole night. Concerning all of these tasks, they work an hour a day, and even then so slackly that they seem to be mocking their job.

They consume the rest of the time being painted and combed by their wives, playing the flute, and having daydreams.

383 All this which has just been described is the work of men. How-
ever, all the youths continually practice drawing the bow and become so expert that they can shoot flying birds. They sometimes wrestle,
[520] but in a very different way from the French, for they grab each other by the forearm and give each other such shakes that Father Raymond [Breton] states he saw a man who, having been thrown on the ground, remained there more than a quarter of an hour before he became fully conscious.

562 Whatever may be said about the Indies being the paradise for
512 women, this is true only for our French women, as we shall describe in its place. Concerning the Carib wives, they are more exactly
[467] slaves of their husbands, rather than companions, for they are never
462 idle. As soon as they get up they go to bathe, and then prepare their
512 husbands' soup which is made with some boiled bananas. After the husband has been served a full plate, and he is through with it, they

412 begin to comb and arrange his hair and paint him with urucu [body
512 paint]. This being done, they make bread for the next meal—for they make fresh bread every day. Then they cook what their husbands and children have brought from hunting and fishing. They serve it to them with cassava when it is cooked. But it is not true, as Mr. de Rochefort assumes, that the women were obliged to get venison, or had to fish [in streams] far off in the woods or at the edge of the sea.

After this they go to cultivate their gardens and plow their lands with a big pointed stick which is like a boar spear. They don't use this stick in any way like a hoe. The women also concern themselves with the planting of provisions, cultivating them, uprooting manioc, grating manioc, pressing and sifting it, and cooking cassava out of it. They also make ouicou for their social gatherings. In addition to all of this, they bear the brunt of the care and feeding of their children. Those who remain at home busy themselves by making cotton hammocks and this takes them as much time as it takes their husbands to make pirogues. They are also very busy pressing the hulls of covaheu [breton; couabou] and palmetto in order to get oil for the head and hair of their husbands. It is necessary to observe that it would be unthinkable for a man to be seen aiding his wife in any way.

[278] The obligations which the women have in caring for the sick and binding the wounded have given them a marvelous knowledge of herbs, which they use to treat a large number of ailments.

5. Commerce

437 No kind of trade exists among the Caribs, neither buying nor selling, for they give each other very liberally all the things with which they can aid their fellowmen, provided they do not inconvenience themselves too much. No nation has ever been more in need of the manufactures which industry has made common in all the nations of Europe. Before European contact, when the Caribs
439 wished to cut down trees to make a house, they had nothing to use but stone axes. If they wished to fish they could use only hooks of caret turtle shell. If they planned to build a pirogue in order to go to war against their foes, they endured all the trouble imaginable

6: Taylor E-5 (1930-1937) 1938
ST13 Callinago ST13

On the other hand, Caribs consider the white man's custom of manuring land as disgusting, and would never knowingly eat food so grown. The finding of dung in a provision ground is sufficient reason for abandoning a part or the whole of the cultivation. A serious dispute arose, while I was in the Reserve, because one family accused members of another family of leaving excrement on their land. Perhaps this is one more reason why the Caribs' gardens are so far from their dwellings.

There does not seem to be any hard and fast rule with regard to the division of labor between the sexes, except such as physical fitness dictates. Hunting, fishing, sawing, land clearing, canoe and house building are obviously men's occupations, here as elsewhere. Work on the provision ground is fairly evenly shared. Twine and cords, torches, shark oil, Carib panniers, manioc sifters, and "couleuvres" are made by men usually, though not exclusively. Vegetable oil (palma Christi, known here as "carapat"), open, radial kitchen and garden baskets (corbeilles), the cleaning and (until recently) spinning of cotton, the preparation of farine and cassava bread—except for the grating of the manioc, at which the men often help—and all other household duties are women's work. Although a Carib be returning straight to his house after a fishing expedition, he expects his women folk to meet him on the shore and to carry the fish home. When compelled to carry a load himself, the Carib man always puts it on his shoulder or back, whereas the women have adopted the Creole negro custom of bearing burdens on the head.

River bathing is a daily habit with all Caribs, but once a month the Carib man takes a special kind of bath in the privacy of his own home with water in which certain herbs have soaked. The names of three so used are: the sensitive plant (*Mimosa pudica*), sou marqué (*Cassia biospeularis*), and kudjuruk (or kugururk—unidentified). The bath must be taken on the night when the moon is new or "good" (that is, for planting), and its object is that of a spiritual antiseptic, said to counteract and defeat the evil effects of possible sorcery or piai directed against the bather during the preceding moon.

A few simple remedies used by the Caribs of Dominica today are, in the case of—

Local inflammation: Half of an ember-baked green papaya applied hot as a poultice.

Internal contusion: The gum of the lowland red gommier (*Bursera gummifera*) as a plaster.

Wounds and cuts: The pounded heart of the kanu tree(?), together with salt. Shark oil and pimento leaves are also used, as is the fat of the Tête-Chien boa.

Flux, or intestinal chill: An infusion of the bark or roots of the wild white guava.

9: Ober N-5 (1876-1878) 1895
ST13 Callinago ST13

and large buttocks, and most of them in good plight. Their mouths are not over large, and their teeth are perfectly white and close. True it is, their complexion is of an olive color, naturally; their foreheads and noses are flat, not naturally, but by artifice; for their mothers crush them down at their birth, as also during the time they suckle them, imagining it a kind of beauty and perfection. . . . They have large and thick feet, because they go barefoot, and withal so hard that they defie woods and rocks. . . . They believed in evil spirits, and sought to propitiate them by presents of game, fruits, etc. They believe that they have as many souls as they feel beatings of the arteries in their bodies, besides the principal one, which is in their heart, and goes to heaven with its god, who carries it thither, to live with other gods; and they imagine they there live the same life as man lives here below. For they do not think the soul to be so far immaterial as to be invisible; but they affirm it to be *subtile*, and of thin substance, as a purified body; and they have but the same word to signify heart and soul. Other souls, not in the heart, reside in the forest and by the seashore; the former they called *Maboyas*, the latter *Oumeiou*. . . . They believe they go after death to live in certain fortunate islands, where they have Arrowak slaves to serve them, swim unwearied in placid streams, and eat of delicious fruits. . . . Of the thunder, God's voice, they are extremely afraid. They were prone to leave their houses (huts) after the death of an inmate. It is related, that a young Carib, having been converted to Christianity and taken to France, where he was shown many strange things, at which he showed no astonishment, returned to his tribe, threw off the clothes of civilization, and painted his body with *roucou*, becoming as wild a savage as before. . . . As to the division of labor, the men made the huts and kept them in repair, procured fish and game, also labored some in the fields; the women attended to the domestic duties, painted their husbands with roucou, and spun the cotton yarn, wove hammocks, etc.

241 against insect bites, but which gave them the appearance, as many
[303] travellers reported, of a boiled crayfish. Later their dress consisted,
for both sexes, of a cord passed around the body, holding a loin-cloth
smaller than a pocket-handkerchief. The men and the young boys
[412] always wore a sharpened knife between the cord and the thigh. Today
the surviving Caribs lack picturesqueness; in contact with the white
[171] and black creoles, they have taken over their clothing. The men
wear trousers and a shirt; the women wear a long dress of a light color,
similar to those in which the negresses dress. Like the latter, their
heads are covered with a madras kerchief. Only the children of both
sexes go about clothed in a short shirt or completely naked. Former-
[304] ly it was the custom, shortly after birth, to deform their heads by
flattening the skulls by means of a small board.

301 The Carib women do not actually seem very coquettish, and
wear few ornaments, though at the time when the roucou was their
only piece of clothing, they did not neglect ornaments; they adorned
themselves with necklaces, and bracelets, and at adolescence they
wove for themselves a kind of legging which they wore around the leg
between the calf and the ankle, and which they never took off. Even
the men adorned themselves, on important occasions, with metal
ornaments called caracoli, which they wore in their ears, nostrils,
lower lips, and on the chest, not to speak of the black stripes which
they sometimes painted on their faces and bodies or the multicolored
plumes with which they adorned themselves.

157 The Caribs are not very expansive and melancholy is the basis
of their character; their faces bear the mark of sadness and disdain.
They are vindictive, and never forget their injuries, and are partic-
ularly formidable when they are under the influence of alcoholic
[273] drinks (1), for which they have a great weakness. Cherishing their

1. Before the Europeans brought alcohol to them, they made themselves a fermented beverage, called ouycou.

independence above all, servitude is distasteful to them and they do not wish to lose their liberty at any price. /137/ Merciless toward their enemies, they are kind and generous to their friends and are
462 very cordial in the exercise of hospitality. Of an unconcerned dis-
position, the men spend entire days in doing nothing, asleep in their

hammocks or smoking, crouched around their huts and appearing to meditate; they rarely speak and let their wives take care of all the work. Formerly they demanded absolute submission from them and did not permit them to take their meals with them. In the course of our trip, while we were passing in front of a Carib hut, we saw a young and strong man walking about calmly, surrounded by four children, the youngest of which was in his arms, while the women of the house busied themselves outside with the hardest work.

The Carib dwellings are rectangular huts more or less raised above the ground, with walls made of mixed straw of bamboo or some other wood and covered with palm leaves; sometimes they have over hangs as shelter against the sun. These huts differ little from what they were formerly, according to descriptions of them which the first observers left us, and at that time they called a group of huts a carbet(2).

2. This term has perpetuated itself in the French Antilles and in Martinique one still finds the village of Carbet and the peak of Carbet which dominates this settlement.

of which one was most important, in which an entire family lived. The house of the present Carib chief is of a more elaborate design, and the roof is of wood instead of thatch; inside it consists of four rooms, each containing a bed and chairs.

Personal property is usually simpler and consists of "hammocks," a word of Carib origin used in most European languages. The hammocks are made by the women out of cotton cultivated near the hut; they are braided and not woven, and existed even at the time of the conquest. They were dyed red with roucou, and according to Father Labat, there were some larger than others, called marriage hammocks, braided by mothers for their daughters when they were married, but in which two people never slept together. The household utensils are gourds of different sizes, vases of baked earth and skillfully woven baskets. The Carib basket serves the natives as chest and cupboard; /138/ it is made with the greatest care of reeds painted in different colors, and is so well constructed that water cannot pass through, and the cover of the basket fits the bottom so well that the heaviest rains cannot dampen the contents. Its shape is that of a rectangular parallelepiped twice as long as it is wide. It is very light, and the

11: Taylor E-5 (ca. 1930-1937)1946
ST13 Callinago ST13

871 857 Between the ages of six and twelve children are supposed to attend school in Salybia, in many cases a considerable distance from their homes. This does not, nevertheless, exempt them from fetching wood and water, or running errands for their mothers; and sometimes they will play truant from both and go river-crayfish catching on their own account, at which they are generally much more adept than doing sums or reading. In fact, considering that all school work is conducted in English (a language which few come to understand readily, let alone to speak clearly) it is not surprising if those children who acquire a fair degree [212] of literacy are the exception rather than the rule.

461 476 The average Carib man rises with the sun, and works hard enough, but sporadically, as present interest or inclination dictates. Periods of excessive energy output are followed by days of depression or complete idleness, encouraged doubtless by drinking bouts for which any occasion such as a Church holiday, a wake, or a "coup de main" may be the pretext. The latter system of coöperative work still obtains for such heavy or urgent labor as clearing a patch of woodland for a new provision-garden, hauling a freshly made dug-out from the forest-heights to be finished on the coast, digging the site for a new house or re-roofing an old one. For such tasks, helpers are invited, and no payment is offered, but food and rum are supplied free and *ad libitum* by the owner of the canoe or house, or the maker of the new provision-garden.

463 Of the two most thickly settled districts, St Cyr and Bánaka, the inhabitants of the former hamlet are predominantly seamen and basket-makers, those of the latter, woodsmen and horticulturists. But only those belonging to a very large household can afford to specialize to any considerable extent. Most Carib men must be ready to turn their hand to felling, squaring, and sawing of timber; hunting, sailing, and fishing; the making of dug-outs, basketry, twine, and rope; thatching and broom-making from palm-leaves; even butchering and carpentry. Small wonder that the expert canoe-builder and fine basket weaver are disappearing together with the old joint family.

462 While man may be called the "butter-winner," woman is the "bread-winner" of the Island Carib family (metaphorically speaking; for they see little of either in the literal sense). Her labor, though perhaps less arduous than a man's, is unceasing. It is she who does all the washing and cleaning, cultivates, carries and prepares the starchy tubers that go by the name of food, makes and mends the family's clothes, cares for the children. It is therefore hardly to be looked [264] upon as a strange custom, if she continues as of old to serve the men's meals in the house, herself and the children eating later and at leisure in the kitchen (an [343] outhouse in the yard).

12: Taylor E-5 (ca. 1930-1937)1949
ST13 Callinago ST13

plained of pains, went to a separate hut, and lay in a hammock."[38] Breton has answered this last statement by saying: "it is not likely that the husband should cry out like a woman in labour; on the contrary, I've seen them come from without, secretly and stealthily, a month after the birth, in order to make their retreat and fast."[39] This is, at least, more in accordance with all modern reports of the custom. Moreover, it is disconcerting if not misleading to insist upon the "otherness" of the father's part, after rightly noting that the restrictions affected both parents; especially since precautions similar to those characterizing the Carib's "couvade" were also taken at puberty, after the death of a relative or the slaying of an enemy, and by candidates for chieftaincy *et shamanship*. Breton nowhere mentions any special taboo on the names of the dead, while la Borde merely says that they were avoided so as not to evoke thoughts of death. The former does say, however, that names were not used as forms of address to any but children; and that everybody's real name was kept secret from all but intimates. And, while Breton mentions that his wife was the only woman who might eat with a man, his failure to report that even this was limited to the occasion of their marriage suggests that there was no hard and fast rule about such matters. A summary cannot include everything; but the studied omissions or contradictions of a man like Breton, who had read, before publishing his own work, the accounts of Armand de la Pain, du Puis, du Tertre, and Rochefort—all of whom had sought and obtained his advice and help—cannot well be ignored. My own article on the *Kinship and Social Structure of the Island Carib* resumés some of these points at greater length.[40]

Perhaps the most unsatisfactory part of the whole summary of Carib culture is the section on "Religion and Shamanism,"[41] which perpetuates the myth that the Carib invoked and made offerings to "the evil spirits (maboya)." Already Breton protested (and in the matter of religion, at least, he cannot be accused of prejudice in the Caribs' favor) that "There is in the belief of the Savages as much difference between Ichiiri & Mápoya as between God & devil among ourselves; and it is unheard of among them that any one should offer sacrifices to mápoya,"[42] while la Borde notes: "Ils craignent Mâboia, mais ils ne lui rendent aucun culte." Thirty-five years ago Roth, in his *Animism and Folk-Lore of the Guiana Indians*, argued conclusively against this somewhat mischievous concep-

38 *Ibid.*
39 Breton, *op. cit.*, pp. 373-374.
40 Taylor, *Kinship and Social Structure; Carib Folk Beliefs.*
41 *Handbook*, pp. 561-563.
42 Breton, *Dictionnaire Caraïbe-Français*, pp. 283-284.

13: Hodge & Taylor N. E-5 (1938-1956) 1957
ST13 Callinago ST13

parts of these islands, continued to live by hunting, fishing, and food-gathering, with a minimum of horticulture in burnt forest clearings; and kept up their trade-connections to the Guianas until well into the nineteenth century.

Division of labour was as follows:

Women	Men
planting, weeding, reaping, food-gathering.	felling, burning, and clearing land.
preparation of food, drink, oil, paint.	fishing and hunting.
carrying of water, fuel, food.	house construction.
making: pottery	making: dugouts, paddles, masts, and sails
cassava griddles	bows, arrows, clubs, and blow-tubes
calabash-vessels	stools, mortars and pestles
"teeth" for stone-chip graters.	cassava-troughs
spinning cotton thread (with spindles).	grater-boards
weaving hammocks.	cane-presses
	carved wooden and moulded waxen figurines.
	spinning bowstring twine (on leg).
	weaving all basketry.

While all women were supposed to acquire such accomplishments as the making of pottery, the spinning of cotton, and the weaving of hammocks, some of the men's work was more specialized, particularly with regard to the building of dugout canoes and to basketry. The latter craft had been carried to a degree of perfection and artistry rendered possible only by the fineness of the principal material used (*Ischnosiphon arouma*). Most complicated as to construction is the long tubular cassava-press (*vaideme*), to make which a knowledge of various techniques and patterns is required. Others are of a more-or-less open "hourglass" twill, and are round in shape. Back-baskets or "carry-alls" (*kaskali*) were of two kinds, the commoner consisting of a back, two sides, and a base, woven in "hourglass" twill, and mounted on a frame that made it possible to rest the load without lowering it to the ground. These were supported when in use by a band passing over the bearer's forehead. Lattice-type, hexagonal weave containers for food and offerings were